

# THE CLASSICAL WEEKLY

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The march of iconoclasm goes merrily on. The latest step is taken by Mr. B. F. Harding, teacher of the Classics in the Milton Academy, who contributes to the April number of *Education* an article on Secondary Education. Taking for his text the assumption that the evolution of education follows one general law, namely, to instruct the youth according to the demands of the age in which he lives, he proceeds, after an historical background, to formulate the demands of the present age. In his brief historical sketch he remarks that the majority of the Greeks were uneducated and that Greek literature was the work of scholars who kept on specializing after the early training in music, grammar and gymnastics. He reiterates that the ancient Greeks studied no other tongue than their own and that the ancient Romans had a very simple form of early education along practically the same lines with emphasis on the study of the laws of the land, and an abrupt cessation of literary work at the age of seventeen, except in the case of the few specialists in higher education as in Greece. Similarly, in the Middle Ages, education, as we understand it, was the privilege of those who had leisure to study.

These remarks are preliminary to showing that the education to which we have been accustomed, with its emphasis on the Classics, is not fitted to the demands of the present day. He asserts with truth that comparatively few of our High School pupils enter college and maintains that, inasmuch as the High School is the end of the education of most children, its training should be devoted to the instruction of those pupils, not to the few who go on to college. Coming to the Classics, he maintains that the results of the classical training in the High School are miserably small compared with the time devoted to them and therefore decides that their place should be taken by something of more immediate value to the pupil. I quote his scheme for amendment:

I would suggest a scheme of study in which courses in elementary Latin and elementary Greek should be offered only in the last year of the preparatory school before entering the college, as an elective to be taken principally by those whose future plan of life may seem to urge upon them some preliminary acquaintance with those languages before entering college, and I would petition the colleges to reduce the requirement in elementary Latin and elementary Greek to an amount to be reasonably covered in one year by the average student in

his last year at the preparatory school. In short, I feel that today the ancient classics are properly college courses to be elected either by those who intend to become scholars in those subjects or by others who think they feel the need of the special fundamentals in language that these basic languages certainly give, whereas their chief value, and it certainly ought not to be neglected, for the mass of students can be obtained in the translated literature in the manner referred to above, and in their affiliated studies. I would not, however, make the courses in art and architecture technical but rather largely illustrative, that the pupil might be able to recognize the reproduction before him and in connection with his literature recall its application. The coördination of these studies of the ancient classics in English, French and German translations should not be difficult to arrange, and this should depend on some chronologically arranged historical course, which should last throughout the pupil's entire course at school; but when the work in history for any given year was on English or American history or mediaeval history, the literature and art work should coördinate with the pupil's study in the historical course. Even then a substratum of reading of the ancient classics in translation might be worked into the various literature courses. The course in history should close with a hard drill in civics and economics in the graduating year of the pupil at school. The need, however, of an inflected foreign language for training the mind in etymology and syntax, seems to me imperative, and to take the place of such a work in a measure once filled by the Greek and Latin, I would suggest the introduction of German in the first year of our school course, and this training could be supplemented by the introduction of French the next year, a comparatively uninflected foreign language.

Mr. Harding intimates by referring to the method of teaching the Classics "as that at present adopted" and by the statement that "too much time is devoted to the teaching of the ancient classics as mere machinery for grammatical analysis, neglecting largely their literary merit", that he does not fail to observe that possibly something may be said for improving the methods of teaching the Classics and thereby obtaining better results. But of course the fundamental fallacy in his argument lies in his assumption that education in its true sense and training to meet the material environment are synonymous, so far as the work of the schools is concerned. We may grant, as we have granted, the poverty of the results of classical teaching in the schools. We may grant, as we do grant, that the results of classical teaching are ridiculously inadequate; but that does not involve the conclusion that

the classical languages cannot be so taught as to be of inestimable value in sound education (in its true sense) to all youth. Surely to relegate the foremost instrument of culture to the colleges, because the methods of teaching them are faulty, is to strike at the roots of sound learning and the best interests of our youth as a whole.

The statement that grammatical drill, such as is necessary, can be obtained from the modern languages has been so often demonstrated to be false that it hardly seems worth while to advert to it seriously; so many teachers of the Classics have found by bitter experience the inadequacy of modern language training as a preparation for the elementary knowledge of linguistic theory required in the elementary work in Latin. It is of course true that German has a considerable body of inflections, but it is impossible to develop any systematic linguistic training from German. Of course it will be at once granted that a comparatively small proportion of pupils enter college. Yet, since a comparatively small proportion of school pupils enter the High School, it hardly seems too much to demand that the school should be recognized as the place where the general foundation of universal training should be given to all; and that that body of select pupils who are able to go on to the High School course should be regarded as the potential body of specialists and cultured people which Mr. Harding intimates formed a special class among the Greeks and the Romans. I have no sympathy with those who would make every child in the land study the Classics, but the line ought to be drawn at the end of the period of compulsory education and it should be recognized that those who enter the High School are really entering the field of higher education.

G. L.

### LATIN IN THE SECONDARY SCHOOLS III

#### THE THIRD YEAR

(See pages 140-142, 154-156)

Several circumstances combine to give the problem of Latin instruction a different aspect during this, the Cicero year. In the first place, the students are now much more mature, and begin to show an intelligent interest in their work. Even those, however, who do not work from spontaneous zeal put forth their best efforts during the third year. For, under the New York City Syllabus, a student may drop his first language at the end of the third year, provided he has satisfactorily completed his class work and has passed the requisite State Examinations. In the second place, the system of promotion by subject, according to which a student continues his work in any given study which he passes, regardless of his general standing in other subjects, has by this time borne full fruit. It is no longer possible to form large classes and fulfill the requirements

of the curriculum, but students must be divided into many smaller groups. Thus the classes of the fifth and sixth terms are considerably smaller than the general rate of High School mortality would be responsible for.

These two circumstances are decidedly favorable to good teaching. On the other hand, there is the drawback of a complete change in style of author read. Before the appearance of the High School Vocabulary, I should have charged much of the difficulty to the difference in words, but that is, of course, no longer possible. Yet the fact remains that even boys who did well during their Caesar year, flounder badly in Cicero. This is perhaps not to be wondered at, if we remember the trouble that we ourselves found in reading the speeches of Demosthenes as compared with the narrative of Xenophon. Whether it would be better to do as is done in some institutions, and read Vergil before Cicero, thus waiting for greater maturity, I dare not decide. At any rate, in New York City, and, I believe, in the state in general, Cicero is the prescribed author for this year.

However, the important question before our teachers is, how can we help the student? We have tried many experiments, from beginning with pitifully small instalments for each recitation to translating to the students all of the advance lesson the day before. At present, the consensus of opinion seems to have focused on two methods. One was described by me in my second article. Students write out a literal translation of the new assignment—and by literal we understand one which absolutely follows the Latin order—, read this out in class the next day, and discuss the meaning and construction of each clause, and then for the third day are given the task of putting the lesson into idiomatic English. The second method dispenses with the independent writing, but takes up the advance lesson in class for oral discussion. The adherents of this method, however, may be again subdivided into two groups. One of these wishes to effect the same result as those who insist on the writing, viz. to teach the student how to attack a Latin sentence, and thus to give him constant, though unconscious, practice in sight reading. The other group, somewhat less idealistic, wishes to enable the student to cover a large amount of work, and therefore goes with him over the advance without insisting on the mental processes required for the former view, but giving him voluntary assistance wherever he seems in need of it.

I confess that my sympathies are with the former group. I do not wish to disparage the work of the others, in the case of our school men among our best and most conscientious teachers, but I believe that more lasting and better results are obtained by the other method. The blame, I think, lies not with the teachers, but with the system which compels us to read the four Catilinarian speeches, the Manilian law,

and the Archias speech, to read at sight, to teach Roman constitutional antiquities, history, topography, and a somewhat large amount of rhetoric, together with a smattering of derivation and the syntax of the moods, with copious prose exercises, all during these forty weeks.

To confess it, I do not believe that many of my colleagues waste much time on antiquities, history and topography. Most of them are content, I think, to trust to the notes of the school editions. Indeed, looking over the examination papers, one does not see why much time should be given to this topic. The dates of the Catilina speeches, of the Mithradatic Wars, of the Archias, the distinction between *consul*, *consularis*, *consul designatus*, the six classes of conspirators (heaven only knows why examiners are so fond of asking for these), and the Ahala-Saturninus-Gracchus revolutions—that exhausts pretty well the knowledge of facts supposed to result from the reading of Cicero. I dare say that we do a great deal more than that in showing our students the symptomatic importance of Catiline's attempted coup d'état, the connection between Cicero's advocacy of Pompey's election and his own political advancement, and the light thrown by the Archias speech on the orator's methods of preparation. But our examination papers are serenely ignorant of these relations. And yet I have heard it said that the Colleges are arrogant in dictating to the public High Schools what and how to teach. It seems to me that this accusation is unjustified so long as teachers themselves—and I understood that secondary school teachers are responsible for the state papers—have no higher ambition than to rehash year after year the same kind of questions. Small blame to the Colleges, if they wish to do the higher teaching themselves. But the 'College for the people', which the High Schools set themselves up to be, has the right and the duty to do some of that too.

The less said of our teaching of topography the better. Certainly nothing in my experience is so depressing as the attempt to have a student locate any of the buildings named by Cicero, or so amusing as to ask for the geography of some of the places mentioned in the Manilian and Archias speeches. There remain, then, of our allotted tasks, rhetoric and derivation. Now, it is quite true that some of our text editions make a brave show of teaching rhetoric, with an analysis of the Manilian oration, finely divided into Exordium, Propositio, Partitio, Argumentatio, Confirmatio, Refutatio and Peroratio, but the attempt to teach all this in class is but very rarely made. Yet here I believe more could be done than we do. It is an old complaint of mine that our course of study lacks correlation. This is a case in point. To my mind the study of Cicero should go parallel with the study of Argumentation in English. Speeches in the native tongue, like Burke's

on the Colonies, should be analyzed during the year when the student is busy with the masterpieces of Latin eloquence, and, if the two cannot always be taught by the same teacher, at least an understanding might be reached by the two departments as to what is essential for both, and as to the terms in which these essentials should be taught. On the other hand, I do not think much of the many figures that can be, and often are, taught. I do believe that the best appreciation of a literary masterpiece is his who can see the working of the tools with which it has been made. But this appreciation can be gained by understanding the process without learning the technical name of the tool. I can feel the effect of the *Cum tacent, clamant*, without having to memorize the word Oxymoron, the first paragraph of the first Catiline speech loses none of its effectiveness if I do not learn that repeating the same word in the same place of a clause is called Anaphora. These are convenient things to frame examination questions on, but they are mere labels, not things, and have only the value of labels.

What time is saved by not teaching these figures might well be given to more effective translation. In reading notes of textbooks, and in listening to work in the class room I am again and again annoyed by the colorless rendering of a brilliant passage. Perhaps I can best illustrate by an actual example what I mean. Few passages are more artistic than the beginning of the fifth chapter of the Manilian Law. The speaker is contrasting the energetic action of his ancestors, even at small provocation, with the long suffering attitude of his contemporaries toward Mithradates. His interest, then obviously is to belittle the insults of former times and to exaggerate the present ones. Thus Cicero: "Our ancestors often, when traders or seafarers were somewhat rudely treated, went to war; *you*, when so many thousands of Roman citizens have been killed by one order and at one time, in what frame of mind, pray, ought *YOU* to be? Because ambassadors had been addressed with a certain degree of haughtiness, Corinth, the light of all Greece, your fathers decreed must be extinguished: *you* will let that king go scot free, by whom an envoy of the Roman nation, an ex-consul, tortured by prison, by lashes, by every kind of cruelty, has been killed?" And so forth. The reader of the passage will notice the effect of the comparatives as that of diminution; yet I have both seen and heard the translation '*too cruelly*'. To retain the emphatic position of certain passages, even at the sacrifice of grammatical exactness seems to me a more faithful translation than that which slavishly tries to follow the rules laid down in handbooks on English composition, with their monotonous subject, predicate, object rule, a rule which our best writers have constantly and rightly violated.



The study of derivation, which is prescribed for this year, does not seem to have any necessary relation to the year's work. From what I said in my preceding articles it must be clear that in my opinion every year is the right year for teaching derivation, which should be a most valuable help in acquiring power, and should contribute to emancipate the student from the time waste of constant consultation of the vocabulary. Unfortunately, derivation is not often so taught, but by most of us, under the pressure of time and work, it is made a very perfunctory cram. We have worked out a single foolscap sheet, based on what has been asked for in examination papers, which contains in condensed form the necessary information, with examples, a sheet which the student is supposed to peruse and to refer to for consultation. Yet the answers received by us in examination are rarely satisfactory, and hardly ever more than half right. Perhaps the form of the questions is to blame. We discuss each time anew what may be meant by the demand to explain 'fully' the derivation of a given word; we are in honest doubt e. g. whether *tempestas* is sufficiently derived by saying it comes from *tempus* with the abstract suffix *-tas*, or whether the student ought to advert, at least, to the phonetic changes. Would it not be better to ask the student to form from certain stems nouns, etc., having a certain force? Is not synthesis a more valuable exercise than analysis?

Lastly, as to prose composition. We try hard to complete during the third year the mood constructions. Practically our work in prose ends with this year, not only for those students who will give up Latin, but even for those who go on, as the syllabus prescribes that the fourth year shall be a review year, with exercises in prose to the amount of a period every two weeks. In consequence this year is too crowded, especially as some of the topics—conditions in indirect discourse, for instance—are surely above the understanding of third year pupils. By the way, must the indirect discourse construction of unreal conditions be taught in the secondary school? As the examination consists of connected passages, we have often discussed the advisability of teaching the writing of such passages. However, we do not, as yet, feel the need for it. As long as each sentence is anyway judged by itself, and no attention is paid to the turning into periodicity and the connection by appropriate connectives, we feel that the immediate purpose, the mastery of syntax, is best served by the writing of detached sentences. These are discussed beforehand in class; by some teachers the students are even put through an elaborate process called Romanizing, which consists in writing the English text in the shape in which it would appear, were it a literal translation from Latin. The boys rather like this added trouble, and really seem to profit very much by it. The most remarkable thing

in these exercises, however, is the absolutely mechanical way in which the boys' minds seem to run in grooves. Given a body of rules and a certain vocabulary, the sentences must, they think, treat of certain topics only, and, if you use the same vocabulary and the same constructions for an exercise not giving the story of the Cicero speeches, they are completely at sea. Here, I believe, a great deal might be done by energetic teachers in working out a variety of exercises, which will train the versatility of our pupils and thereby relieve the prose composition hour of much of the undoubted monotony which it has at present in almost every class room which I have ever visited. We are trying the experiment with some classes, and we find a decided improvement in interest.

ERNST RIESS.

#### PROFESSOR REID'S LECTURES

In his fifth lecture Professor Reid dealt with the Romanization of Africa and the Roman influence on the municipalities of the Hellenic East. The spread of the Roman municipal system over Africa did not culminate till the end of the second century A. D. The changes which passed over the Empire can be illustrated better from African soil than from anywhere else, because it was so completely submerged. Cities were left desolate, and their remains and inscriptions can now be dug out. Africa illustrates different phases in the Roman policy of external expansion. No soil there was annexed till the destruction of Carthage in 146 B. C., and, instead of taking much, the Romans took as little as possible, merely a narrow strip on the sea. They abandoned the rich territory inland to Massinissa, and made seven cities, including Utica, free, with large territories given to each. Rome in this age was very unwilling to undertake imperial responsibilities. Not until the age of Augustus was expansion felt to be an imperial duty. The population in Africa must have been very dense. Water must have been present in larger quantities than in modern times, as we see from the baths. In some cases modern architects have been able to restore the water supply by following Roman plans. Several hundred arches of the Roman aqueduct to Carthage still exist. The remains of the towns are most imposing, and show what Roman influence could do in raising the mass of the population to a higher level.

The destruction of this great and prosperous system of municipalities affected the whole Roman empire. The first step was the mismanagement of the towns themselves. There were no national debts in ancient times, but plenty of municipal debts. The towns were often in debt to Roman capitalists. The Emperors began to look into this about the end of the first century, and appointed supervisors. The power of the supervisors grew, and the freedom of the towns was encroached upon. But the most dis-

astrous thing of all was the beginning of a universal system of taxation for the whole empire. The town Senates were made responsible for the collection of taxes, and this brought the whole system of municipal government to ruin.

Asia as a whole was subject to Hellenic influences, and the Romans did not attempt to force their own municipal system on the civilized town. But in Galatia and other barbarous regions they founded cities and gradually spread civilization. A certain number of Roman soldiers were settled in townships in Mesopotamia and other districts, but their number was insignificant in comparison with the vast extent of Eastern countries.

The sixth lecture dealt with the civic institutions of the Roman municipalities. What powers were left to towns in the West in the Imperial period?

(1) Legal jurisdiction. There was always a specific statement in the statutes as to criminal and civil jurisdiction, which was carefully divided between the town and Rome.

(2) Police and local matters were seldom interfered with by Rome, unless the local powers were abused. Powers were defined by a fundamental statute; many of these are fortunately preserved, e. g. the statute drawn up for Tarentum, when it became a Roman town in 90 B. C. The practice was to send a great nobleman from Rome to investigate local circumstances and draw up a statute, which was not imposed on the town, but accepted by it; the nobleman was an adviser. Apparently there was some understanding at Rome which allowed the statutes to vary, but required them to conform to a general type. The rules and qualifications for office in the towns resembled those at Rome. The greatest difference is that there was nothing to correspond to the tribunate. The Empire made the census universal in all towns—a necessity both for imperial and local taxation. Every five years the officers for the census were appointed, called *quinquennales*; it was regarded as an especially honorable office. It is surprising to find from the Spanish inscriptions that even in the time of Vespasian provision was made for holding assemblies, though these had long been given up at Rome.

Provincial councils were very important; they were appointed everywhere, especially by Augustus. They were used to put pressure on governors to get grievances redressed. Their relations with the cities were important.

What were the resources of towns, and how did they get their revenues? A great difference between ancient and modern towns is that there was no town rate or tax except in rare circumstances. Occasionally there was a water-rate, when an aqueduct was provided by the town. But the ancient town got its buildings mainly by private gifts. There was an extraordinary outflow of private wealth for municipal

purposes, especially in the first and second centuries, and in the West. In the East liturgies still prevailed. Large sums also were received from fees paid by those who entered office. Temple revenues were often also available for public games, displays, etc. Towns often possessed mines, quarries, fisheries, etc., which were farmed out, and produced a large revenue, and they often had estates at a distance. So Capua received large grants of land in Crete, near Cnossos, to make compensation for losses in Italy. Most towns in the West, imitating Rome, sold grain at a low price to the poor. In most great cities water was free, but payments were sometimes required for the use of water for trade purposes. In the West there was little organized expenditure for purposes of education. Trajan founded a system for enabling poor parents to bring up their children (*alimenta*), and his example was followed throughout the Empire. Not many of these foundations, however, survived into the third century. The support of the imperial post, founded by Augustus, was very burdensome. The communities had to provide horses, carriages and entertainment, and the privilege was often abused, especially in the time of the Church Councils, because bishops on their way to attend the Councils were allowed to use the post.

All these municipal liberties were gradually encroached on, and it became increasingly difficult for the towns to meet the requirements of the central government. In the end the towns came to exist mainly as a means of getting money. This condition was largely caused by the wars of the third century, when the armies set up emperors, and the coinage was depreciated. It is very difficult to understand the cause of the decay of the Empire, because no causes seem sufficient to account for it. Some parts, e. g. Gaul, flourished even after the arrival of the barbarians, whereas in others, as in Spain, there was complete wreck. The Roman Empire and the towns themselves seemed to go to their death by a kind of blind destiny. The ruin of the independence of the towns accelerated the ruin of the Empire, which was very largely due to the fact that there was no independent life left in the towns.

Professor Reid's concluding lecture dealt with the Inner and Social Life of the Towns. In spite of the racial differences between the various provinces of the Roman Empire, there was a strong tendency for Roman civilization to level the culture of the nation, and to cause the towns to approximate to a regular standard. The strata of society within the town were sharply divided, much more so than in modern society. Still, social life brought men together more closely than at present. All classes had the same amusements. It must always be remembered that slavery was the foundation of society, and that this largely affected the life of freemen. But Professor Reid thinks that there has been a tendency to exag-

gerate the effect of slavery, and that there was as a matter of fact a steady decline in the proportionate number of slaves under the Empire. To this decline both economic causes and Stoic theories contributed. Too much influence has been attributed to Christianity; it was Roman lawyers who broke the ground. It must not be forgotten that the racial differences between slaves and their masters were not so much marked as in modern slavery. Most of the slaves belonged to races which had shown themselves capable of assimilating civilization. Still, the free laboring class both in town and country must have been much affected by the presence of slave labor.

The local aristocracy consisted mainly of the class from which the senate was drawn. This class monopolized the offices, and it was very difficult for a *novus homo* to get into it, unless he possessed great wealth. Membership in the senate carried with it various social advantages, but in later times the burden imposed by the central government became so heavy that men tried to escape from it. Fresh privileges were given to counterbalance these burdens, and by the time of Diocletian and Constantine the law had become a respecter of persons; various penalties, such as servitude in the mines, could not be inflicted on senators, and no senator could be put to death without an appeal to the Emperor.

The wealthy freedmen formed a prominent class. The idea, prevalent at Rome, that direct participation in trade was not worthy of a gentleman, spread both to West and East; therefore capital tended to accumulate in the hands of freedmen. It was felt that private wealth should be tapped for the benefit of the whole people. So colleges of freedmen, called *Augustales*, were formed in almost every community; freedmen were disqualified from ordinary office, but these colleges gave them a status, games, etc., of their own, and brought about a great outflow of money for spectacles, etc.

The most characteristic institution of the Imperial period is the *Collegia*, in which all manner of men were banded in groups, for purposes mainly social. They were more like a mediaeval guild than anything else, but there were many differences. Our knowledge of them is almost entirely dependent on inscriptions; there is little about them in the literature, though they formed the very warp and woof of local society. Romans always organized themselves with extraordinary readiness, and to this aptitude for voluntary organization the spread of these *Collegia* all over the West was due. Men of similar pursuits banded themselves together into a regular corporation—not a loose club. Sometimes the bond of union was some occupation; sometimes the object was the worship of some particular divinity; in the case of the poorest classes the *Collegium* was usually a burial club. The *Collegia* do not seem

to have aimed at regulating work or raising wages. Their objects were mainly social—to brighten life by comradeship. Family relationships counted for less in ancient life than in modern, partly owing to the outdoor life of Southern countries. How did these institutions affect the economic condition of the poor? They were not strictly charitable, but they certainly alleviated the lot of the poor. As far as we can see, the classes were in a state of contentment; life was joyous, and its festive aspects shared by all the population. It was not degrading to receive money; in the distributions so frequently made senators received double.

BARNARD COLLEGE.

G. M. HIRST.

From the Bulletin of the Metropolitan Museum of Art, for February, 1910, we reprint the following two articles:

### THE BOSCOREALE FRESCOS

In view of the importance of the Boscoreale frescoes acquired by the Museum in 1903, which constitute the only collection of Roman fresco-paintings in the world, except that in the Museum at Naples, it has seemed advisable to exhibit them to better advantage than has been done hitherto. For this reason a small room has been built out from the west side of Gallery 10, just large enough to contain the frescoes of the *cubiculum* (bedroom) which formerly occupied the center of that gallery. In the construction of this room great care has been taken to copy as far as possible the original chamber, of which photographs had been taken before the removal of the frescoes; thus, the mosaic floor, the arched ceiling, and the moulding running along the top of the walls have been closely studied from these photographs. The new arrangement has also made it possible for the window to be used as such, with the light coming through it. But perhaps the greatest improvement in the appearance of the frescoes is due to the introduction of top light through opaque glass panes in the ceiling. A uniform light is thus diffused throughout the room which admirably brings out the brilliant coloring of the frescoes.

The building of this *cubiculum* as a separate chamber affords an excellent opportunity for making a "Pompeian" room, by placing in it various objects of that period. We are fortunate enough to be able to make a good beginning in this direction by having at our disposal one of the most important objects ever found at Boscoreale. This is Mr. J. Pierpont Morgan's famous bronze Eros, formerly at the South Kensington Museum and now transferred as a loan to this Museum. As is seen from the illustrations, Eros is represented flying forward, holding the socket of a torch in his left hand. The figure is beautifully poised and every part of it perfectly balanced. The preservation, too, is excellent; there are no parts missing, and though a crust covers a portion of the body, enough of the surface remains unaffected, especially in the charming face, to show the beauty of the modeling. The probable date of the statue is the second or first century B. C. The subject was a popular one, as is seen from several statuettes representing flying Erotes in similar attitudes, e. g., in G. R. 32 in our collection of bronzes. Another feature of the room is a marble



table with bronze rim, also from Boscoreale, purchased in 1905, but not hitherto exhibited. It was found in pieces and was put together with some restorations, especially in the leg. The bronze rim is decorated with a beautiful design inlaid with silver and niello.

The removal of the *cubiculum* from the center of Gallery 10 has cleared the whole floor space of that room. It is proposed to use this for Greek sculpture in addition to Gallery 11, which is already well filled. This new arrangement will also enable visitors to see the frescoes on the walls from a greater distance than was possible formerly when the *cubiculum* stood there, as this largely obstructed the view. The general effect of the room has also been brightened by painting the walls a lighter tone, which brings out the varied colors of the paintings.

G. M. A. R.

## DEPARTMENT OF CLASSICAL ART

### THE ACCESSIONS OF 1909

#### I

In Gallery 11 of the first floor, rearranged as described in another article, have been temporarily placed the acquisitions of the Classical Department made during the year 1909. . . . The consignment consists of ten marbles, nineteen bronzes (including as one item a collection of fifteen small pieces), thirty-one vases, nine figurines, and other objects in terra-cotta, and one fragment of stucco with relief. All the objects are of the high artistic standard which we are endeavoring to maintain in acquisitions made in this department. Among the marbles there are four pieces of first-rate importance. These are, besides the Old Market Woman<sup>1</sup>, a splendid Greek Lion, similar in type to the lions from the Nereid monument in the British Museum; a fragmentary statue of a Seated Philosopher, inscribed with the name of the sculptor Zeuxis, remarkable for the fine treatment of the drapery; and a Crouching Venus, another replica of the well-known type of which the most famous copy is the statue from Vienne in the Louvre. A cast of the latter has been placed side by side with our example; a comparison of the two will show the superior workmanship of our example. . . . The other marbles are: a charming small torso of Venus, a Roman portrait bust of the early Imperial period, a Roman sepulchral relief with portrait heads of husband and wife; a fragment of a centaur in *rosso antico*; and a small male head of the Roman period. Besides the above, there is another Greek marble lion of smaller dimensions, which has not yet been shipped from abroad.

The bronzes form valuable additions to our already important collection. They include: three Etruscan mirrors engraved with scenes representing Odysseus attacking Circe, Bellerophon killing the Chimaera, and Peleus and Thetis; two small statuettes, one of Herakles struggling with a lion, the other a Satyr of the same type as the well-known one in the Museum of Naples; a cista-handle in the form of two youths carrying the dead body of a third; several vase handles of divers shapes; and various utensils and objects of a decorative character. Of special interest is also a farmyard group consisting of a country cart, a plow, two yokes, oxen, goats, pigs, and sheep.

Among the vases special mention must be made of a *kylix* (drinking-cup) inscribed with the name

of the maker Hieron (Ἱέρων ἐποίησεν). As we have but few signed Greek vases, an example bearing the name of one of the foremost vase painters of Athens is an acquisition of importance. This as well as a *kylix* in the style of the painter Epiktetos and a *krater* (mixing-bowl) in that of Amasis II, arrived in fragments and are being put together in our repairing shop. Each of the other vases, especially an exquisite *pyxis* (toilet-box) with an interior scene, has a special interest. An interesting accession is a group of nineteen vases consisting of a large *hydria* (water-jar) and a number of plates, cups, and jugs of the period 300-250 B. C. These were found together in one grave and probably formed a dinner service.

Of the terra-cottas, a flying Eros with admirably preserved colors, a head of a faun, and a small plaque with two women delicately incised are the most interesting.

G. M. A. R.

## THE ANTIGONE OF SOPHOCLES AT RANDOLPH-MACON WOMAN'S COLLEGE

An event, very encouraging to those that still believe in the Classics, occurred at Lynchburg, Va., on March 19th. The young women of the Greek Department of Randolph-Macon Woman's College presented the *Antigone* of Sophocles in the original Greek. Last year, at about the same date, they presented the *Alcestis* of Euripides in the Greek very successfully. Many who took part in that performance appeared also in the presentation of the *Antigone*.

The front of the palace (with its three entrances) was decorated by the students of the Art Department, and presented so realistic an appearance that the four painted Doric columns appeared to be actual columns standing out in space.

A stage, elevated some two or two and a half feet, was used for the actors. The chorus, for want of space, did not attempt any evolutions, but each half-chorus advanced and retired backwards during the singing of a strophe or antistrophe.

The well-known music of Mendelssohn was used in the lyric parts.

The entire performance was excellent. The actors seemed to feel the force of every word they recited.

There was one difficulty which they wisely did not try to overcome. Masks, of course, were out of the question; and any attempt to array the chorus as old men would have led to ludicrous results; so they appeared simply as women. The costumes, not made as they were in ancient Athens, still presented exactly the appearance of the Attic female dress.

The spectators—a large assemblage—were provided with a concise paraphrase to enable them to follow the play. Very few, of course, followed the Greek, and only one or two of them by ear.

The whole performance was very impressive, and the young women deserve great credit for the successful execution of so ambitious an undertaking.

MILTON W. HUMPHREYS.

<sup>1</sup> See THE CLASSICAL WEEKLY 3:53-54, 63.

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